

VOICE OF ————— ISSUE 45 - RAMADAN - 1446

KHURASAN



AN IMPOSSIBLE
MIRAGE

■ Issue 45

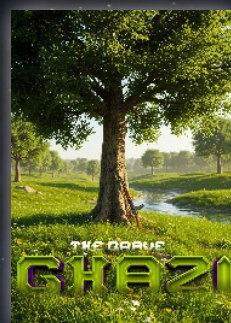
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The Messenger of Allah, peace and blessing be upon him, said: "When the 'Black Flags' come from Khurasan go to them, even if you have to crawl on snow, for among them is the Caliph of Allah, the Mahdi."

Musnad Ahmed Bin Hanbal

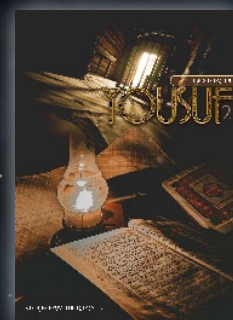
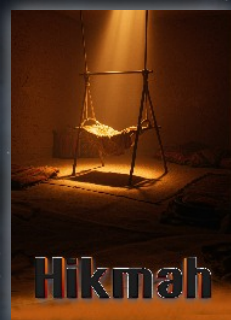
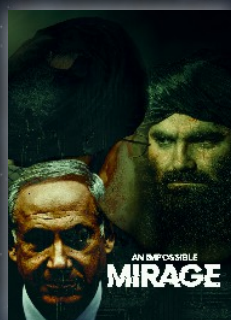
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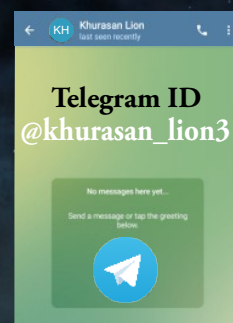
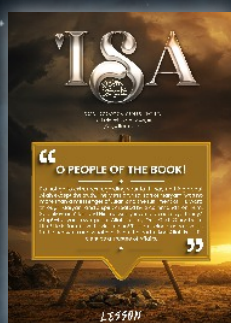
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VOICE OF
KHURASAN



STORIES FROM THE LAND OF

LIVING

THE STORY OF ABU KHALID FROM CAMBODIA IN AUSTRALIA





STORIES FROM THE LAND OF L I V I N G

I'm Abu Khalid al-Cambodi. I come from the land of Australia, and Alhamdulillah, today I want to share to you brothers and sisters my story of how I came to Islam.

Pretty much, my journey started when one day, one brother said to me, what religion are you? I said, I'm a Buddhist, but I believe there's a God, a deity. He goes, you're not a Buddhist then, because you're confused. He said, why are you following the religion of Buddhism? I said, because my family is. He said, that's not a reason to stay somewhere. He said, you should keep searching.

So after this, I started thinking deeper, and I started getting a lot of thoughts

to myself. The thoughts were telling me, why don't you leave your religion and enter Islam? But then other thoughts would come to me and say, but would you leave the religion of your forefathers to follow something that is new, that is strange? Subhan Allah, at the time, I didn't know what it was, but it was whispers.

The next few months were very different for me. My family took me on a trip to Cambodia. For the first time in my life, I finally went there. I was the age of 20 at this time. Alhamdulillah, I saw shirk. I literally saw what shirk was. I saw people praying, crying towards statues, giving money to statues, depending on statues. and I actually saw the meaning of





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what this religion was, and it didn't make any sense to me. So I was very sad, I was very confused and very upset at the time. I asked my mom, how are we doing this, and how does it make any sense? She said, this is what we know.

I used to ask my mother, why, like I nthis certain month when it was so called Cambodian New Year, why do I have to ask this statue if I can eat food? It never made any sense to me. There's so many other related stories I could tell you, but to keep it short I just want to say to you, before me here was an idol, and Alhamdulillah, by the will of Allah, the Islamic State destroyed this idol here in Sham.

I say to the idol worshippers, think

about what you're doing. Sincerely think to yourself, what am I doing? What can this idol benefit me or anything like that? I invite you to the message that Allah ﷻ sent to all His prophets to preach that there is none above the heavens nor below the earth worthy of worship except Allah.

So after my trip I went back home, and once I got home I started analyzing even deeper. At this time, alhamdullillah, there were brothers giving me dawah. One of the lectures really spoke to me; it was about Judgment Day. That Judgment Day lecture always ran through my head and I always thought about, what if I became a Muslim? What would happen? How would life be? Finally, one day my uncle came to



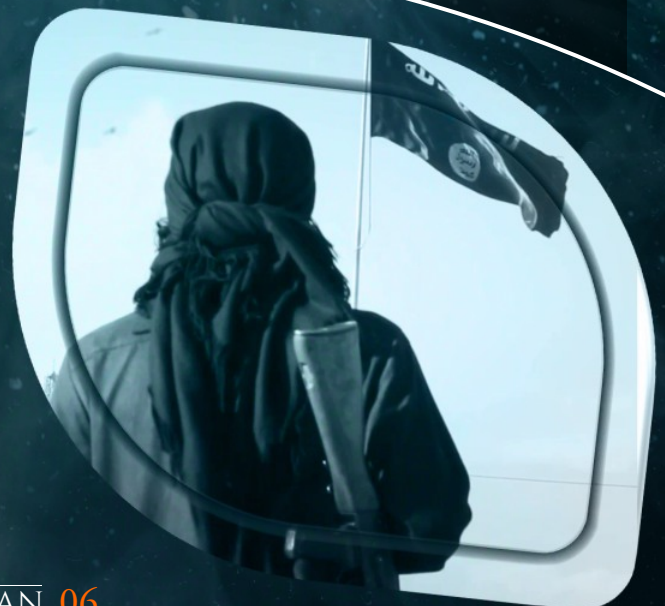


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visit me and I had the energy to go speak to him, because at this time I was very tired, very fatigued, and not wanting to do anything. Alhamdulillah, Allah gave me the strength to go sit with him. When I sat with him, I started asking questions. I said what are we doing in life? He told me, we work, we have a family, we get a nice house, we have a car, and in the end we die and that's it. I said, but that can't really be it. Don't you ever think about where every day you're working, you're working, you're working; all this money goes to a government and that government uses that money for what? He goes, to help the society. I go, no not really, if you think about deeply, they use that money to have war on other people. He goes, what do

you mean? I go, you know yourself, we come from a Cambodian background. What happened? What happened when America invaded Vietnam, they invaded Cambodia? I said, at the time, what was taken from us? He said, a lot of things. I go, exactly. So these governments you work for, you give all your money for, you slave every single day of your life for this, and all that money now is directed to war to take natural resources from other countries. He said, you're thinking too deep into this. I said, no, this is the reality of things. If you research it, you will know this.

SubhanAllah, at this time, I felt a very strange feeling. I felt passion. I felt jealousy. And then I said to him, you





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know what? I said to him, "I will become a Muslim." I went and reached the brother who asked me, "Which religion do you follow?" I said to him, "I think I am a Muslim."

Alhamdulillah, about five days after that, it was the last Friday of Ramadan, and he said, "It's time for you to take Shahadah inshaAllah in front of the brothers in the masjid." I said, "Insha Allah." So that day, alhamdulillah, I took Shahadah with the brothers and, Allahu Akbar, it was one of the best feelings I had in my life. The unity that I felt with the brothers at the masjid and how everyone looked like they were followed the Sunnah, with the beard, thawwab, miswak, or other things, alhamdulillah. I was praying,

making a lot of du'a, trying to be the best Muslim that I can at that possible moment.

Alhamdulillah, one day, I was thinking to myself, there's more to Islam than just praying, du'a, siyam, and going to Hajj. I thought, Islam cannot just be this. So one day I made du'a and I asked Allah ﷻ, Ya Rabb, please guide me towards the haqq. What is the true meaning of Islam and how I can practice it to the best way I possibly can? Alhamdulillah, one morning, I woke up and I opened the Quran and SubhanAllah, the Surah that I opened up was Surah at-Tawbah. I was reading through the Surah and then I was reading about how the three that missed the battle because they missed





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the whole caravan and what happened to them and what Allah just said about them. I was shocked. I was shocked at myself. I was thinking, what am I doing? I have a good life here. I have a job. I have an income. I have a car. I have a house. What sacrifice have I done for the sake of Allah? Honestly, I can't even think of anything.

So all these nights that we sleep comfortably, I thought about the people overseas in the Muslim lands that are suffering. This is when my journey really started beginning. I started attending this masjid, attending the duroos, learning about the basics of Islam. After this time, I got a bit comfortable though, because I was studying about the deen and I was learning

different things. Every time I went to make hijrah, something would come in the way. The only point where I was able to make hijrah, I was able to throw every single thing away, was when I sincerely submitted to Allah. I made tawbah and I tried to throw away the dunya as much as I can. I started sacrificing things. I started selling things. I was Muslim for about one year and four months. Only in the last two weeks of my life in Australia, did Allah ﷻ granted me that step, alhamdulillah, alhamdulillah. I was already on my way towards the land of Jihad.

Throughout this whole time, my best nasiha to any brothers and sisters try to make hijrah is qiyamul layl (tahajjud



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prayer). This is very important in the last third of the night, where Allah ﷻ says He will descend to the lowest heaven, and He says, which of my servants is asking for forgiveness, which of my servants needs anything? This is Allah tell you, "Ask Me and I will answer you." Eventually, the next few days, I found myself in Bilad ash-Sham. During my first few weeks of Sham, I was settling in with the brothers that I was with at the time.

The things that I was seeing was, I was getting a bit worried about and a bit concerned about. What I did was I turned to Allah ﷻ. I made dua and I asked Him, "Ya Allah! Please guide me towards the group that will bring your deen victory." This is one du'a I love

tommake, and SubhanAllah, after my days of constant du'as, a brother approached me and he said to me: "Would you like to come to Dawla?" At the time I was thinking, Dawla. What's Dawla? The reason I said that is, I already knew the English name, Islamic State. He said to me, "There's a lot of brothers from Australia that want to meet you." So he took me to Dawla and SubhanAllah, I spent one day there and out of my four weeks in Sham at the time, that was the first time I prayed Isha in a mosque, SubhanAllah. It's a different feeling from where I was to where I ended up, Alhamdulillah.

O Muwahhideen, Wallahi, if anybody were to ask me this three years ago and





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tell me that I'll be living under Shari'ah amongst Muslims, I would tell them they're crazy. But SubhanAllah, look at the mercy of Allah ﷻ. Look what He has planned for me. He can plan this for you, too. All you have to do is put your trust in Him. All you have to do is believe and understand that Allah ﷻ is above all their plans.

Alhamdulillah, we came to establish a state. We came to give our blood. We came to pave the way towards establishing the Khilafah, and Allah ﷻ granted that to us. Alhamdulillah, now we have children walking in the park, we have children going to school, we have hospitals, we have doctors, we have everything here that we need. We left everything behind. Why? To be

like the Sahabah, where they left Mecca and went to Medina and they established the state, the land for the Muslims, the land of honour. So I invite the Muslims to come here.

I tell you that, this is the land of life. The media portrayed that we came here as social outcasts, that we had nobody, that we have to turn to Islam because we were just troublemakers in the past. But this is far from the reality. You see people from all walks of life here. Every single street you walk through, every single courthouse you go to, hospital, you see all different types of brothers.

I also send a message to my brothers, my beloved brothers in Islam in Australia. Now is the time to rise, now is





STORIES FROM THE LAND OF L I V I N G

the time to wake up, now is the time to rush for that ajaar that Allah has promised you. You must start attacking before they attack you. Look how much of your sisters have been violated. All I hear on the news in Australia is, this sister was hurt, this sister's hijab was ripped off. But no, you see the brothers sitting, and I ask you, brothers, when is the time you're going to rise up and attack them for them attacking you?

There's a hadith narrated by Abu Huraira رضي الله عنه. The hadith says that: "The one who kills a kafir, they will not be in the same place in the Akhirah." So you kill this disbeliever, this one that denies Allah ﷻ, this one that makes shirk billah, the one that associates idols

with Allah ﷻ. You kill him. Allah has promised you a place in Jannah, insha'Allah. And I'd like to praise the attacks of my dear beloved brothers, and may Allah accept them, and the other brothers.

My dear brother Numan! I knew this brother personally and the efforts that he tried to make hijrah. When he failed because the government took his passport, it did not stop him. Look what he did brothers! He rushed to us Jannah. So now is the time to work on yourselves and forget what you have but just work on your connection with Allah ﷻ and that we unite and fight under one row. Why this? Allah loves those who fight under one row and this is when victory will be given to us, insha'Allah.



EID

AL-FITR MUBARAK

Eid al-Fitr Mubarak to Amirul-Muminun
Abu Hafs al-Hashimi al-Qurashi and to
the Islamic State and all of its soldiers
and supporters.





THE BRAVE

GHAZI

We were walking on a narrow and rugged trail along the lush green mountains. Below us, the deep gorge echoed with the sound of rushing water, while above, the roar of several American war-planes filled the sky. My companion pointed towards the gorge below and then towards a distant mountain peak before saying with exhaustion, "There are two paths. One leads towards that mountain, while the other descends into the gorge and then ascends another peak. The route is complicated but shorter, while the first path is easier but longer. Now, it's your choice which way to take."

I replied, "Let's descend towards the gorge. There, we can listen closely to the melody of the mountain stream, drink its cool, fresh water, and perform our ablution, as it's time for prayer. If we set out on time, we will reach our destination as planned."

My companion looked back, a smile appearing on his face. "Alright then!" he said. "But we will

not hear songs from the stream—we will hear anthems instead."

I laughed and replied, "As you wish, my friend!"

The other path was quite narrow. I moved ahead of my companion and called out, "If you're so fast, come and catch up with me!"

He responded from behind, "Don't run! Once you reach the peak, the trail will teach you your lesson!"

Running ahead, I laughed and answered, "Stop talking! I'm not good at sowing fields, but I'm quite strong at plowing!"

His laughter blended into the rhythm of my footsteps. We covered the rest of the distance half-running and splashed playfully in the cool river water.

We performed the Dhuhr prayer near the stream, on a flat rock by the edge of the green grass.

Feeling hungry, I asked, "Qari Sahib, do you have any food left?"

Annoyed, he replied, "Food? What food?!"

"There were a few pieces of dry bread and some yogurt balls (qurut), but you already gave those away to the children. And now, you're groaning with hunger!"

I humbly said, "Not groaning—rather, say, I am remembering Allah with hunger."

"Don't be angry. Allah is Most Merciful."

My companion's face lit up with laughter. "You got your revenge quickly!" he said.

Why should I bore you with a long story? We ascended from the gorge and took the narrow paths leading to the peak. Within a few breaths, we crossed the trail and reached the summit, where we stood under a tree, embracing the cool breeze of the Spīn Ghar mountains.

What a delight it was after all that exhaustion!

I teasingly asked my friend, "You're not hungry, are you?"

He gave a faint smile and replied, "A hungry man's ears only hear the sound of bread. You're hungry yourself, so you see hunger everywhere! I'm talking about something else, and you're telling me stories of hunger."

I said, "Alright, forget about it!"

Then, I noticed a figure approaching from the lower path. "Look! Someone is coming straight toward us. Do you see him?"

My companion chuckled and said, "Who? I don't see anyone... It seems your eyes have stopped working!"

I joked, "Now I understand! You're the one who's actually hungry—you just don't want to admit it! Look carefully!"

He crossed his arms and focused. "Yes, now I see him. He looks like a Mujahid to me."

We both fell silent, watching the

approaching figure. Moments later, a Ghazi broke our silence by greeting us warmly while carrying a PK machine gun on his shoulder.

We rose to respond to his greeting.

The newcomer leaned his PK machine gun against a tree branch, the ammunition belts draping over his shoulders and falling to the ground. We shook hands with him and unfastened the belt of his weapon. Then, we embraced him firmly.

At first glance, I did not recognize him. But his radiant face and strong, youthful presence filled me with immense joy. For a few moments, I held him tightly in my embrace, and he, too, clung to me as if he had found something lost for a long time. His breath quickened, a smile spread across his lips, and in that smile, his face became more familiar.

He said to me, "I was asking Allah for you in the heavens, and He granted you to me on this earth."

"Since I arrived, I've been asking everyone about you," he continued. "They all said you couldn't be found."

Then, he laughed and said, "You've completely changed! MashaAllah! Even your old friends might not recognize you now!"

Feeling somewhat guilty, I replied, "Brother, you look wonderful too, but..."

When he introduced himself with a cheerful smile, I exclaimed his name, grabbed his sturdy arms, lifted him slightly, and embraced him once more.

He was the younger brother of a friend of mine. Whenever I visited their home, I would find him deeply engrossed in his books. Back then, he was a university student. His older brother would say, "He has no interest in Facebook or mobile phones. Every day, he debates with me about praying in congregation."

At that time, he had only a light beard, which he never shaved or trimmed like his other brothers. He was passionate about sports, had built a strong physique, and was the most trusted son in his father's eyes. His father had entrusted him with their house, vehicles, shops, and all business affairs.

His older brothers would joke, "This spoiled one has done some black magic on our father! He controls everything, and we are all bound by his hand."

Now, when I saw him in worn-out clothes, his hair covered in dust, I could hardly recognize him at first. His beard had grown fully, and his face was even more luminous than before. He wore an old pair of sandals, one of which had been patched with a piece of cloth.

Noticing my gaze on his sandals, he smiled and said, "They tore on the lower path, so I wrapped them up and tied them back."

Then, he reached into his pocket

and pulled out a handful of roasted wheat, placing it in my hand.

I asked him about his family, his brothers, his education, and his situation.

He said, "It has been five months since I arrived here. I have no contact with my family, nor do I attempt to contact them because your friends are now working in the Ministry of Interior for the taghut government. My younger brother has also been misled by them, and as for my elder brother—you already know he used to take pride in serving the Americans. Even our father is pleased with their money. For the sake of Allah, I have severed all ties with them."

My companion asked him, "So, you have begun your Bara' (disassociation) from them?"

With a smile, he replied, "Yes."

I asked, "What about your university?"

He said, "I graduated. My elder brother arranged a job for me that paid sixteen hundred dollars a month. But my heart could not bear to work in that kufr system. It became unbearable for me to remain in the taghut government, so I stepped away."

"Are you working in any institution here?" I asked.

He replied, "No, the amirs asked me to, but I requested to stay in the katiba for a while before joining any institution."

He glanced at his watch, took my address, and promised to visit again, saying, "I have an assignment. I cannot be late."

I insisted he stay, but he departed.

This promise has been three months now, but he did not return. Yesterday, a friend told me: "He was martyred two months ago. May Allah accept him."

Fitr Sadaqah

Fitr Sadaqah is a charity that becomes obligatory upon breaking the fast on the last day of Ramadan. According to a narration from Abdullah ibn Umar, he said: "The Messenger of Allah ﷺ obligated Fitr Sadaqah upon the Muslims, whether slave or free, male or female, young or old, as one sa' of dates or one sa' of barley. He commanded that it be given before people go out for prayer (the Eid prayer)." [Bukhari]

RULING

It is obligatory upon every Muslim, whether young or old, male or female, free or enslaved. If children and spouses are unable to give it themselves, the father is responsible for giving it on their behalf. A master is responsible for giving it on behalf of his slave.

FOR WHOM?

It is obligatory upon every Muslim who possesses, on the night and day of Eid, enough food for himself and those he is responsible for, with one sa' (a traditional measurement) in excess.

WISDOM

According to a narration from Ibn Abbas, he said: "Nabi ﷺ made Fitr Sadaqah obligatory as a means of purifying the fasting person and as a provision for the needy." [Abu Dawood]

AMOUNT

For each person, it is obligatory to give one sa' of the staple food commonly consumed by the people of one's region. (This includes wheat, barley, dates, raisins, and other non-perishable food items.) One sa' is equivalent to four mudd, and one mudd is the amount that can be held in two cupped hands.

TIME OF GIVING

It becomes obligatory at sunset on the last day of Ramadan and should preferably be given before the Eid prayer. If it is not given before the prayer, it can still be given afterward, but the best time is before the prayer. If a person dies before giving it, it is no longer obligatory upon them.

TO WHOM IS IT GIVEN?

Fitr Sadaqah should be given to the poor and needy from among the local community. It is preferable to give it to those most in need and those who are the most righteous among them.

TYPES & WEIGHTS

Long Grain Rice - 2800 g

Hulled Wheat - 2700 g

Green Lentils - 2800 g

Short Grain Rice - 2300 g

Barley - 2300 g

Red Lentils - 2800 g

Chickpeas - 2800 g

Flour - 2300 g

Broad Beans - 2800 g

Ground Green Wheat - 2200 g

Beans - 2500 g

Pasta (Small) - 1850 g

Dates - 2200 g

Raisins - 2200 g

Pasta (Large) - 1500 g



A PRAYER DEDICATED TO ALLAH:

MARYAM

Our Lord ﷻ has never merely shown people the right path, but has also provided them with perfect examples to follow along that path. Among these exemplary figures is Maryam ﷺ. She is not only a model for women, but for all of humanity. Her life serves as a timeless guide for mankind, filled with lessons of unwavering submission to Allah, patience, chastity, and deep reliance (tawakkul). Today, by reflecting on her story, we seek to understand what kind of woman—what kind of human—Maryam ﷺ was, and how her life continues to serve as a guide for us in the modern age.

Maryam ﷺ in the Qur'an and Her Story



Maryam ﷺ is mentioned in the Qur'an as a figure of exemplary virtue for all of hu-

manity. A full chapter is named after her, and she is praised for her purity and devotion. Her story begins with a heartfelt prayer of devotion made by her mother, marking her birth as a divine gift and sign.

“Indeed, Allah chose Adam, Nuh, the family of Ibrahim, and the family of ‘Imran above all the worlds—descendants, some of them from others. And Allah is All-Hearing, All-Knowing.” [Āl ‘Imrān, 3:33–34]

Adam ﷺ, chosen above creation, was taught directly by Allah the names of all things and honored before the angels. He was the first human and the first prophet, having lived in Paradise before being sent to earth due to Shaytān's deception.

Nuh ﷺ called his people to Tawhīd throughout his long life and earned the noble title of “the second father of mankind” after the flood.

Ibrahim ﷺ, honored as the friend of Allah, was saved from the fire of Nimrod and became the ancestor of many prophets through his sons Isma'il ﷺ and Ishaq ﷺ.

Among those divinely chosen was the family of ‘Imran, from which emerged Maryam ﷺ. Her father ‘Imran was a noble man, and her

mother Hanne, a righteous woman. From this blessed couple would be born Maryam ﷺ, and through this family lineage would come the prophets Zakariyya ﷺ, Yahya ﷺ, and 'Isa ﷺ.

The family of 'Imran, descending from prophetic lineage, played a critical role in the birth and rise of Maryam ﷺ and 'Isa ﷺ. The Qur'an mentions two families as exemplary for mankind: the family of Ibrahim and the family of 'Imran. From the family of 'Imran, Maryam ﷺ and her son 'Isa ﷺ are highlighted for their unmatched virtue.

The pious woman we will focus on in this text is Maryam ﷺ, a noble figure from this divinely favored family.

She is the mother of 'Isa ﷺ, one of the Ulul-'Azm messengers. Maryam was the daughter

of 'Imran, a scholar and elder of the Children of Israel, and a descendant of Dawud ﷺ. Allah says: **"And Allah has set forth an example for those who believe—the woman who guarded her chastity, Maryam, the daughter of 'Imran..."** [At-Tahrīm, 66:12]

The name Maryam means "the devout woman." She is also referred to as "Batool," meaning the one who abstains from men and maintains her chastity. Her mother, Hanne, was barren and had never borne a child. One day, while resting under a tree, she saw a bird feeding its young and was overcome with a yearning for motherhood. (Ibn al-Athīr)

When one speaks of devotion, the first woman that comes to mind is Maryam ﷺ...

Hannah, the wife of 'Imran, prayed to Allah for a child and vowed that if her prayer was accepted, she would dedicate the child solely to the service of Bayt al-Maqdis. As the Qur'an records:

"[Mention, O Muhammad], when the wife of 'Imran said, 'My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.'" [Āl 'Imrān, 3:35]



From this heartfelt prayer of Hannah, we learn how a believing woman should feel, think, and act when blessed with the news of motherhood—what to fear, Whom to seek refuge in, and how to mold her emotions with sincerity and trust.

Maryam's story of dedication teaches today's parents, who often raise their children with worldly ambitions, that the true purpose of parenting is not to raise children for this world alone, but for the service of Allah. O Lord, make us among those who dedicate their children to You!

When Hannah gave birth, she did not hope for her child to serve her or anything else. Her wish was for the child to be in pure service of her Lord, free from all other ties—dev-

oted in the most liberated, sacred form.

And she did not merely desire it; she sealed her intention with a supplication: "Accept it from me. Indeed, You are the Hearing, the Knowing."

Her words reflect the sincerity and urgency of someone pleading for their prayer to be accepted—an intimate, persistent, and heartfelt plea. Then she affirms her trust in Allah by declaring, "Indeed, You are the Hearing, the Knowing," once again addressing her Lord with full conviction.

When we speak of the one who taught us what an accepted supplication looks like, Maryam is the first woman to come to mind...

"So her Lord accepted her with gracious acceptance and caused her to grow in a good manner and put her in the care of Zakariyya..."
[Āl 'Imrān, 3:37]

After the anticipation came the birth. While Hannah had hoped for a son, Allah granted her a daughter.

Upon her birth, her mother called out: "My Lord, I have delivered a female." Though Allah already knew what she had delivered. "And the male is not like the female. And I have named her Mar-



yam, and I seek refuge for her and her offspring in You from Shaytān, the accursed.” [Āl ‘Imrān, 3:36]

And so it was that the daughter of this devoted woman would be honored with unmatched dignity—chosen to become the mother of ‘Isa ﷺ, one of the greatest messengers. Maryam ﷺ, a mother of a prophet, a woman who endured the most difficult trials with steadfastness—an embodiment of chastity and honor.

Hannah took her child to Bayt al-Maqdis and entrusted her there. Zakariyya ﷺ, her relative, assumed guardianship over her, as his wife was either Maryam’s aunt or sister (according to Ibn al-Athīr).

Thus, Maryam ﷺ was raised under

the protection of a prophet. Zakariyya ﷺ assigned her a special place within the



masjid—a private sanctuary (mihrab) where she spent her days in constant worship and supplication. None but Zakariyya ﷺ would enter, and every time he did, he would find provisions with her—summer fruits in winter and winter fruits in summer.

Allah, who would honor her with the station of being a prophet’s mother, sustained her with miraculous rizq. As the Qur’an narrates:

“So her Lord accepted her with good acceptance and caused her to grow in a good manner and entrusted her to the care of Zakariyya. Every time Zakariyya entered upon her in the mihrab, he found with her provision. He said, ‘O Maryam, from where is this [coming] to you?’ She said, ‘It is from Allah. Indeed, Allah provides for whom He wills without account.” [Āl ‘Imrān, 3:37]

Maryam ﷺ was raised in honor and purity. Living within Bayt al-Maqdis under divine protection, the angels would visit her often, bringing her glad tidings of her status before Allah and informing her that she had been chosen among all women to be the mother of a prophet.

The Symbol of Chastity and Submission: The Station of Maryam ﷺ

Above all else, Maryam ﷺ was a

woman of purity. At a young age, she approached the commandments of Allah with complete submission, dedicating her entire life solely to her Lord. Among the most defining traits of her life were her chastity and unwavering reliance (tawakkul) upon Allah under all circumstances. Whenever she faced hardship, she responded with patience and sought refuge in Allah with a heart full of certainty.

"O Maryam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds." [Āl 'Imrān, 3:42]

Allah ﷻ said to her through the angels:

"O Maryam, indeed Allah gives you good tidings of a word from Him—his name will be the Messiah, 'Isa, son of Mar-

yam—hono-red in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in maturity and will be among the righteous." [Āl 'Imrān, 3:45–46]

When Maryam ﷺ heard this news, she was overtaken with astonishment. The Qur'an expresses her reaction:

"She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'So it will be. Allah creates what He wills. When He decrees a matter, He only says to it, "Be," and it is.'" [Āl 'Imrān, 3:47]

One day, Allah ﷻ sent Jibrīl ﷺ to her in the form of a radiant young man, beautiful in appearance:

"She had secluded herself from her family and placed a barrier between them and herself. We sent to her Our Spirit, and he appeared before her as a well-formed man." [Maryam, 19:17]

Thinking he was a man and fearing he might harm her, Maryam ﷺ was overcome with alarm. She said:

"Indeed, I seek refuge in the Most Merciful from you—if you fear Allah, [do not approach me]." [Maryam, 19:18]



He responded:

"I am only the messenger of your Lord to grant you a pure boy."
[Maryam, 19:19]

When Maryam عليها السلام realized that he was indeed Jibrīl عليه السلام, she calmed herself. Although she had already been informed of this divine news earlier (as seen in Āl ‘Imrān, 45–46), she still could not help but express her amazement. Being untouched by any man and remaining chaste, she questioned how such a thing could be possible:

"She said, 'How can I have a boy while no man has touched me and I have not been unchaste?'"
[Maryam, 19:20]

Jibrīl عليه السلام replied:

"So it will be. Your Lord says, 'It is easy for Me, and We will make

him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" [Maryam, 19:21]

Allah ﷻ had decreed that ‘Isa عليه السلام be born without a father, and so He created him miraculously, breathing into Maryam عليها السلام from His spirit.

Allah ﷻ describes this divine creation in the following verses:

"So she conceived him, and she withdrew with him to a remote place." [Maryam, 19:22]

"And [mention] the one who guarded her chastity, so We blew into her from Our spirit, and We made her and her son a sign for the worlds." [Al-Anbiyā’, 21:91]

"And We blew into her [garment] through Our spirit. And she believed in the words of her Lord and His scriptures and was of the devoutly obedient." [At-Tahrīm, 66:12]

When Maryam عليها السلام became pregnant, she withdrew from the people to a secluded place, far from their gaze and their judgments. As the Qur’an says:

"So she withdrew with him to a remote place." [Maryam, 22]



She sought isolation not out of fear, but to escape the suspicions and accusations of her people—knowing that the magnitude of what had happened to her could not be easily explained. Overwhelmed, she did not know how to face the people, or how to put into words what had taken place.

When the pains of childbirth overtook her, she took shelter beneath a palm tree in that very place of solitude. Her state of distress, both physical and emotional, is vividly captured in the words of the Qur'an:

“And the pains of childbirth drove her to the trunk of a palm tree. She said, ‘Oh, I wish I had died before this and was in oblivion, forgotten.’” [Maryam, 23]

In that moment of intense agony and despair, a comforting voice called out to her—a divine reassurance that she was not alone, and that her Lord had not forsaken her:

“Do not grieve. Your Lord has provided beneath you a stream.

And shake the trunk of the palm tree toward you; it will drop upon you ripe, fresh dates.” [Maryam, 24–25]

Maryam ﷺ had given birth to her child. Yet how could she return to her people, knowing full well the slander and confusion that awaited her? They would accuse her of that which she had not done. How could she possibly make them believe in the miraculous nature of her condition?

In this state of fear and inner turmoil, guidance came once again—this time instructing her not only to nourish herself and be at ease, but also how to respond when she faced her people:

“So eat and drink and be contented. And if you see from among humanity anyone, say, ‘Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to any man.’” [Maryam, 26]

Maryam's ﷺ anguish gave way to peace. Witnessing the signs of her

Lord, realizing that she was under divine protection, and trusting that He would not leave her humiliated before her people, she found calm.

With this faith in her heart, she carried her newborn son ‘Isa ﷺ and returned to her people. The people of her town were astonished, even shocked, at the sight of the pure, devout virgin who had been raised in the sanctuary now appearing before them carrying a child. The Qur’an describes their reaction:

“She brought him to her people, carrying him. They said, ‘O Maryam, you have certainly done a thing unprecedented. O sister of Harun, your father was not a man of evil, nor was your mother un-

chaste!’”

[Maryam, 27–28]

Faced with this barrage of accusations, Maryam ﷺ responded not with

words, but with silence. She simply pointed to the child in her arms. They were taken aback—confused and even angered:

“So she pointed to him. They said, ‘How can we speak to one who is in the cradle, a child?’” [Maryam, 29]

Then came the miracle—the divine vindication of Maryam ﷺ. The newborn, ‘Isa ﷺ, began to speak by the will of Allah:

“He said, ‘Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I live. And [He made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is upon me the day I was born, the day I will die, and the day I am raised alive.’” [Maryam, 30–33]

Yet, despite this clear miracle, her people chose denial—just as many other nations had denied their prophets before. The Qur’an refers to their slander when recounting the reasons for the curse upon the Children of Israel:

“And [for] their disbelief and their saying against Maryam a great slander, and [for] their saying, ‘Indeed, we have killed the Messiah,



‘Isa, the son of Maryam, the messenger of Allah.’” [An-Nisā’, 156–157]

Maryam’s ﷺ composure in the face of such grave accusations is a testament to her patience and taqwā. She did not defend herself with words, nor did she lash out at her people. Instead, she placed her trust in her Lord, saying in her heart: “O my Lord, I entrust my affair to You. You are my Protector.” She sought no refuge but in Him. This moment was the pinnacle of her surrender, the zenith of her submission to Allah.

An Example for All Women: The Life of Maryam ﷺ and What She Teaches Us

Maryam ﷺ was not only a woman of chastity, but also a symbol of patience and unwavering trust in Allah. Her life teaches us how one should stand firm when faced with trials and difficulties.

From her birth to the miraculous birth of ‘Isa ﷺ, the story of Maryam is detailed extensively in the Qur’an.

The reason for such emphasis is to clarify the truth about a matter in which the Jews and Christians deviated: to reveal, in clear terms, the true nature of what happened. After describing how ‘Isa ﷺ was born and how he spoke to his people while still in the cradle, Allah ﷻ says:

"That is ‘Isa, the son of Maryam – the word of truth about which they dispute." [Maryam, 34]

Allah ﷻ compares the creation of ‘Isa n to that of Adam ﷺ:

"Indeed, the example of ‘Isa to Allah is like that of Adam. He created him from dust; then He said to him, ‘Be,’ and he was." [Āl ‘Imrān, 3:59]

Just as belief in Adam’s creation from dust is an article of faith, so too is belief in the virgin birth of ‘Isa ﷺ through Maryam ﷺ. Those whose hearts are diseased—like the Jews and Christians who deviated—fall into doubt. But those whose hearts submit to Allah accept the matter as it is revealed in the verses and believe

with full certainty. Allah ﷻ addresses the Messenger ﷺ, and through him all believers:

"This is the truth from your Lord, so do not be among the doubters."
[Āl 'Imrān, 3:60]

Maryam ﷺ is one of the four most honored women in all of creation—alongside Āsiyah, Khadijah, and Fātimah (may Allah be pleased with them all). [Musnad]

Lessons from the Life of Maryam ﷺ

The life of Maryam ﷺ is not merely historical—it is a model of living for all times. In the face of hardships and trials that we encounter today, her patience and trust in Allah serve as an eternal guide. For women, she embodies mod-

esty and steadfastness; for men, her life reminds us of justice, responsibility, and

the dignity of trust.

Through her unshakable faith and submission, Maryam ﷺ teaches us that no matter how great the difficulty, one must always return to Allah. Her example is not just for women, but for all believers. Her uprightness, patience, deep faith, and devotion to Allah teach us to endure hardship with grace, to trust Allah completely, and to turn to Him with a sincere heart in every moment.

Maryam ﷺ was a believer who surrendered entirely to the will of her Lord and expressed gratitude for every moment of divine favor. Her life shows us that it is possible to live simply, purely, and sincerely for Allah. She teaches that turning away from worldly desires and living only for Allah's pleasure is the highest aim of a believer's life. Today, when Muslims are faced with pressure and expectations from society, the unwavering stance of Maryam ﷺ stands as a shining example.

"And [the example of] Maryam, the daughter of 'Imran, who guarded her chastity. So We blew into her [garment] through Our Spirit, and she believed in the words of her Lord and His scriptures and was of the devoutly



obedient." [At-Tahrīm, 66:12]

To be an example for other believers, one must have both faith in and obedience to the Lord. Like Maryam ؑ, one must place Allah's Book at the very center of life. O Allah, make us among those who hold firmly to Your Book!

Today, one of the reasons young Muslims fall into rebellion and confusion is their failure to take the right people as role models. Sadly, many young people try to emulate those whose lives are empty—whose only aims are worldly pleasure and superficial gain, and who cannot even bring peace to their own souls.

But Maryam ؑ stands at

the forefront of the true role models we must offer to our youth. A young woman. A mother. A living embodiment of faith, loyalty, chastity, submission, and patience. A woman honored by a chapter named after her in the Qur'an. A life filled with divine gifts. A universal message that will illuminate the path of humanity until the end of time. Above all—a life wholly devoted to Allah.

"Recite what has been revealed to you of the Book of your Lord. None can change His words, and never will you find a refuge besides Him." [Al-Kahf, 18:27]

Peace be upon Maryam—and upon every woman who, like her, has devoted her life to Allah.

You Can Teach Your Child the 6 Sunnahs of Knocking On the

door

during an Eid Visit

Entering only after seeking permission.

Knocking three times and leaving if there is no response.

When asked "Who is it?" not replying with "me" but introducing oneself properly.

Standing slightly to the side either to the right or left.

Greeting (saying Salaam) when entering and leaving.

Even when visiting close relatives or family members seeking permission before entering their rooms appropriately.



AN IMPOSSIBLE
MIRAGE



The Rawafid, especially the Iranian Rawafid, have a long history of hostility towards Tawhid. However, in recent decades, Iran has single-handedly assumed full responsibility for waging war against the believers in the region. For this purpose, it has deployed its militias in Iraq, Sham, Yemen, Lebanon, and Palestine to extinguish the light of Tawhid and elevate the Shirk of Rafidism in these Islamic countries.

Nevertheless, with the declaration of the Islamic State on the land of Iraq, the fulfillment of the Rawafid's ambitions and their dream of establishing a Rafidi crescent became impossible.

The Islamic State exposed the true nature of the Rawafid to the Ummah, revitalizing the Islamic spirit across the entire Ummah and clarifying that, alongside the original kuffar, the Rawafid tirelessly strive to eradicate the Islamic Ummah.

To destroy the State of Tawhid, the Rawafid gathered forces from Pakistan, Afghanistan, and other countries in the region, launching an all-out war against the Islamic State.

With the announcement of Khurasan Wilayah, a decisive war against the Rawafid began on Khurasan's soil as well. This deeply alarming development prompted Iran to seek various ways to eliminate this threat.

Iran initiated warfare in Khurasan through its militias, engaging the Mujahideen in fierce battles via the Zainebiyoun from Parachinar and the Afghan Fatemiyoun. However, coordination between Iran and the former Republic alone was insufficient, leaving Iran uncertain whether these efforts would eliminate the Islamic State threat. Consequently, Iran reached out to the apostate Taliban, who willingly responded to its proposal. When the apostate Taliban began fighting the Mujahideen of the Islamic State in Khurasan, Iran and Russia became their closest allies. To the extent that even the Taliban's former deceased leader, Mullah Akhtar Mansour, traveled several times to Iran to meet with Iranian clerics, seeking assistance and support from Iran for the fight against the Islamic State, ultimately concluding his life in debt to the Iranian clerics.

Nearly ten years later, the apostate Taliban and Iranian Rawafid remain close allies and supporters in their war against the Islamic State.

Recently, within the framework of these relations, Iranian Foreign Minister Abbas Araghchi traveled to Kabul, holding meetings with senior Taliban officials. His primary goals were securing Afghanistan's water rights and reinforcing comprehensive cooperation with the Taliban against the Islamic State.

On one hand, the apostate Taliban portray themselves as independent in their war against the Islamic State, making statements to avoid being labeled apostates and spies. Yet, in reality, they are prepared to ally and cooperate with every disbeliever against the Islamic State. A clear example of this is their support and cooperation with Rafidi Iran against the Mujahideen.



The cooperation between the apostate Taliban and Iranian Rawafid against the believers is not a recent phenomenon but has deep historical roots. Indeed, the apostate Taliban regard standing alongside Rawafid in the war against Islam as a source of pride and honor.

Deep relations existed between the apostate Taliban and Iranian clerics long before the fall of the Republic. However, these ties intensified further after the emergence of the Mujahideen of the Islamic Caliphate upon the soil of Khurasan. Following the collapse of the Republic, the apostate alliance between the Taliban and Iranian Rawafid against the believers became overt and official. Today, numerous Iranian and apostate Taliban officials openly admit that the Islamic State is a common and shared enemy of Iran and the Taliban.

If you closely examine the cooperation between Iran and the Taliban against the Islamic State after the fall of the Republic, you would be astonished to consider whether the Taliban truly rule Afghanistan or are merely puppets manipulated by regional intelligence agencies, moved back and forth like chess pieces by these intelligence actors.

Immediately after the collapse, apostate Taliban officials repeatedly reassured regional and global countries, saying, "Do not worry; your safety and security are the priorities of the national Emirate." Among these countries was Iran. From Mullah Kabir to Mullah Muttaqi, Mullah Yaqoub, Abbas Stanikzai, and other wicked officials, they visited the Iranian embassy, pledging every form of cooperation against the Islamic State. To further reassure the Rawafid, senior Taliban officials such as Mullah





Baradar, Mullah Kabir, Amir Khan Muttaqi, and others traveled even to Qom and Tehran. There, they swore solemn oaths to Rafidi officials that in the fight against "terrorism" (the Islamic State), they and Iran stood united as one body.

To further secure Iran's trust, they demonstrated their loyalty in practice. In addition to agreeing to the construction of a security wall within Afghan borders, they conducted espionage against numerous believing brothers, sisters, and their families. As a result, many believing brothers, sisters, elders, and young children still suffer captivity at the hands of Iranian Rawafid, and indeed, some believers were even executed by Iranian Rawafid because of the Taliban's spying.

This official stage of apostate alliance between the Taliban and Iranian Rawafid, initiated by Akhtar Muhammad Mansour, further intensified under Taliban rule. From

the earliest days, Iran's first ambassador in Kabul, Dr. Aminian, emphasized bilateral cooperation with Amir Khan Muttaqi against the Islamic State, clearly stating, "The fundamental problem in Afghanistan is the Islamic State, the root of every issue, because it is a common enemy to both Iran and Taliban, and everyone must act responsibly regarding it."

After Aminian was removed from his position as ambassador and replaced by a senior officer of the Iranian Revolutionary Guard Corps (IRGC) and the founder of the Afghan Fatemiyoun project, Hassan Kazemi Qomi, as special representative and ambassador, he actively engaged from day one in joint efforts with the apostate Taliban in their fight against the Islamic State. Kazemi Qomi's cooperation with the apostate Taliban reached such an extent that he openly described the Taliban as suicide attackers (Inghimasi) of the "Husayni Front."



Kazemi Qomi repeatedly acknowledged, in every interview and statement, that Iran and the Taliban were close allies in the fight against terrorism. Kazemi Qomi and his deputy Murtazawi would hold weekly meetings—one with Mullah Kabir, one with Muttaqi, and another with Mullah Yaqoub. The central topics discussed in all these meetings were:

- The Islamic State is the common enemy of the Iranian Rawafid and apostate Taliban.
- Diligence is required in the fight against the Islamic State.
- Iran and the Taliban must strengthen their intelligence and comprehensive cooperation against the Islamic State.

These gatherings between the Iranian Rawafid and apostate Taliban against the believers were not confined to Kabul alone. Rather, as part of this collaboration, the Iranian Rawafid, in coordination with the apostate Taliban, built a large wall along the illegitimate border between Afghanistan and Iran to eliminate any potential threat by the Mujahideen. By committing this great betrayal, the apostate Taliban sold the land of the Islamic Ummah to the Rawafid for a mere few tomans.

The cooperation between the apostate Taliban and Iranian Rawafid against the Islamic State has now reached such a stage that the Taliban wage Tehran's war from

Kabul. For this reason, Mullah Kabir, Mullah Muttaqi, and other wicked officials continuously declare in Kabul, Tehran, and Qom that bilateral cooperation, especially intelligence-sharing, must be increased against the Islamic State, as it threatens not only Afghanistan but also the stability and security of the entire region.

For this wicked purpose, the apostate Amir Khan Muttaqi held numerous meetings with Iran's now-deceased Foreign Minister, Hossein Amir Abdollahian. He even defended Iran's now-deceased President, Ebrahim Raisi, at several international organizations, encouraging the global community to broaden their cooperation with the Taliban in the war against the Islamic State, claiming that defeating the Islamic State is beyond the Taliban's capacity alone.

With the same objective, numerous Iranian ministers traveled to Kabul to speak directly with apostate Taliban officials, aiming to further enhance coordination and cooperation in the fight against the Islamic State.

For this goal, Amir Khan Muttaqi, Mullah Kabir, and Mullah Baradar repeatedly visited Iran, reassuring Rafidi Iranian officials during their meetings that "we are carrying out our mission against the Islamic State with utmost sincerity, but with your support, cooperation, and encouragement behind us, our morale is boosted, and our steps against the Islamic State become stronger."

When, last year, the Mujahideen of the Islamic State carried out a heroic attack against Rawafid in Kerman, a new chapter opened in the alliance between the apostate Taliban and Iranian Rawafid against Tawhid. Several months later, an Iranian parliament member, Seyyed Mohammad Nabavian, confessed that another planned attack on Rawafid in Mashhad was thwarted due to intelligence provided by the apostate Taliban. He openly admitted that if it were not for the Taliban's espionage against the believers, Iran would have witnessed another deadly attack.

Similarly, Iran's Intelligence Minister, Seyyed Ismail Khatib, acknowledged in an interview that the apostate Taliban were comprehensively cooperating with Iranian Rawafid, especially through intelligence-sharing, in their fight against the Islamic State.

This confession is not limited to Iranian officials alone; rather, the intelligence apparatus of the apostate Taliban has openly acknowledged that numerous planned attacks by the Islamic State inside Iran were prevented based on intelligence provided by the Taliban, resulting in several Mujahideen being captured by Iranian intelligence. Likewise, as you may have recently observed, Iran's Foreign Minister visited Kabul a few days ago, immediately after which the apostate Taliban's Ministry of Defense released a statement confirming that the apostate "Mullah Fool" emphasized cooperation in combating terrorism during his meeting with Iranian officials.

How is it possible that the same "terrorism," which yesterday was considered kufr to fight against, today is suddenly considered Islam and iman?!





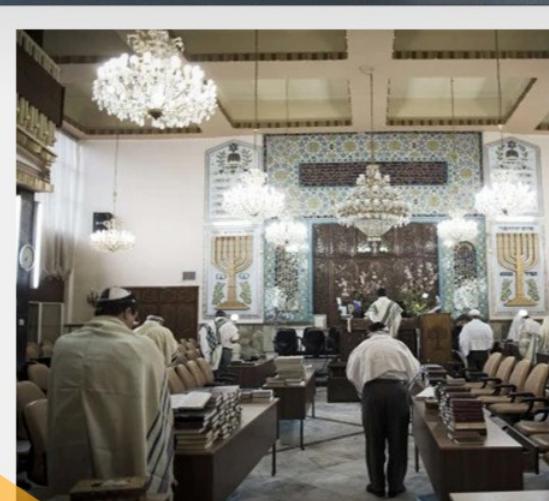
Was it permissible yesterday to kill the soldiers of the former Republic because they engaged in alliances of disbelief, yet today, when the apostate Taliban engage in these very same alliances, their killing becomes unlawful, cruel, criminal, and a defamation of Islam?!

As part of the same wickedness between the apostate Taliban and Iranian Rawafid, Iranian Foreign Minister Abbas Araghchi recently traveled to Kabul accompanied by a high-ranking delegation. There, he met with officials from the Ministries of Defense, Foreign Affairs, Industry, and the Prime Minister's office to reach an agreement on a so-called "Comprehensive Cooperation Document." The key points of this document include cooperation in combating terrorism, cultural and educational sectors, refugees, Iran's water rights, and border security. In all these areas, the ministers of the apostate Taliban militias eagerly presented themselves to the Iranian side.

Interestingly, the Taliban expect cultural cooperation from Iran. One wonders whether they intend to collaborate with them in importing Rafidism, grave-worship, construction of shrines, and other forms of shirk. Iran has no culture other than enmity towards Ahl al-Sunnah. Regarding border security, the apostate Taliban assured the Rafidi minister of their cooperation, even though these borders are illegitimate, and accepting them is tantamount to embracing the international laws of taghut—which the Taliban continuously claim to reject, insisting they accept only those laws not contradicting Islam. Meaning, that if tomorrow the Dajjal were to emerge from Isfahan, and young Mujahideen from Khurasan confronted him, the Taliban would side with Dajjal against the Mujahideen, defending Iran's security walls.

Moreover, through this act, the apostate Taliban clearly prove they fully accept the taghut of nationalism (Wataniyah), and

Iran - Isfahan





their slogans of Islam, Shariah, Islamic Ummah, global Jihad, and similar rhetoric are merely intended to deceive the people. The reality is that they have become servants of the United Nations, considering crossing its boundaries—even for jihad—to be kufr.

Another crucial issue is cooperation against terrorism, or plainly speaking, fundamentalist Islam. In this regard, Mullah Hassan Akhund, Amir Khan Muttaqi, and Mullah Yaqoub each separately assured the Rafidi minister that they stand shoulder-to-shoulder with their "brotherly," "friendly," and neighboring country, Rafidi Iran. Until the shared interests of both countries (Akhundism) are achieved, they will continue their fight against the Islamic State under the pretext of combating terrorism.

But another intriguing point is that the apostate Taliban have once again displayed

great hypocrisy by not explicitly mentioning cooperation against terrorism in their official statements. Instead, they vaguely refer to "bilateral cooperation." However, the official statements published by Iran's Foreign Ministry clearly state that each apostate Taliban minister individually committed to comprehensive cooperation with Iran against the "evil of terrorism," explicitly requesting Iran to strengthen intelligence and other forms of comprehensive support.

In other words, whenever apostate Taliban officials promise "bilateral cooperation" to the leaders of taghut countries, their sole intention is cooperating against terrorism, or rather, fighting against the Islamic State. Under this deceptive term of "bilateral cooperation," apostate Taliban shamelessly collect endless dollars from Qatar, the UAE, the European Union, Pakistan, Iran, China, India, Russia, and other tawaghit—may Allah humiliate them all.

BILATERAL COOPERATION



FIGHTING AGAINST TERRORISM



SIX TYPES OF PEOPLE DESTINED FOR

HELL FIRE

1

THOSE WHO DO NOT PRAY

Allah ﷻ says:
"Who will be in Gardens, asking one another about the wicked who will then be asked: "What has landed you in Hell?" They will reply, "We were not of those who prayed."

[Al-Muddaththir, 40-43]

2

THOSE WHO PERSIST IN MAJOR SINS

Allah ﷻ says:
"They will be in scorching heat and boiling water, in the shade of black smoke, neither cool nor refreshing. Indeed, before this torment they were spoiled by luxury, and persisted in the worst of sin."

[Al-Waqi'ah, 42-46]

3

THOSE WHO TURN AWAY FROM WORSHIPING ALLAH

Allah ﷻ says:

"Your Lord has proclaimed, 'Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.'"

[Al-Ghafir, 60]

4

THOSE WHO DISOBEY THE PROPHET AND DO NOT FOLLOW HIS PATH

Allah ﷻ says:
"And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end!"

[An-Nisa, 115]

5

THOSE WHO DO NOT FULLY OBSERVE THE HIJAB AND DRESS MODESTLY

The Messenger of Allah ﷺ said:
"The women who would be dressed but appear to be naked, who would be inclined [to evil] and make their husbands incline towards it. Their heads would be like the inclined humps of the bukht camel."

[Muslim]

6

THOSE WHO DO NOT REFRAIN FROM DEALING IN USURY

Allah ﷻ says:

Those who consume interest will stand on Judgment Day like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allah has permitted trading and forbidden interest.

[Al-Baqarah, 275]



Hikmah

Abu Hurayrah رضي الله عنه narrated that Rasulullah ﷺ said:

"Three (infants) spoke from the cradle: 'Issa bin Maryam, Jurayj, and (another child).'"

Jurayj was a man from Banu Isra'il devoted to worship. He used to worship Allah alone in his monastery. One day, while Jurayj was praying, his mother came and called him: "O Jurayj! (Come, I want to talk with you, I am your mother)." Jurayj thought (within himself), "(Should I respond to) my mother or continue my Salah?" He chose Salah and did not respond. Then his mother left. She returned again, calling him three times, but each time Jurayj continued his Salah. Angered by being ignored, she made a du'a against him: "O Allah! Do not let him die until he sees the faces of prostitutes."

People from Banu Isra'il discussed Jurayj and his devotion extensively. In that region, there was a prostitute whose beauty was well-known. She

approached Jurayj, intending evil, but he ignored her. She then approached a shepherd who lived near Jurayj's monastery and committed zina (fornication) with him, becoming pregnant. When she gave birth, she accused Jurayj, saying: "This child belongs to Jurayj!"

The people angrily rushed towards Jurayj, forcibly dragging him from his monastery, and accusing him: "You committed zina with this woman and fathered this child!" Jurayj said: "Bring the child to me."





They brought him the child. Jurayj said: "Let me pray first." They allowed him to perform Salah. After he finished, he approached the child, touched him, and asked him: "Who is your father?" Miraculously, the child spoke clearly and pointed to the actual father (the shepherd who lived nearby), and thus Jurayj was proven innocent. People became remorseful and said: "We will rebuild your monastery from gold!" Jurayj replied: "No! Rebuild it from mud as it was before." Thus, they did as he requested.

(The third case): Once, a child was breastfeeding from his mother. A rider passed by, handsome and noble. The child's mother said: "O Allah, make my child like this man!" The child left his mother's breast, looked at the man, and said: "O Allah! Do not make me like him." Then, he resumed suckling.

Abu Hurayrah said: "It is as if I can still see Rasulullah ﷺ imitating the child's suckling, placing his blessed finger in his mouth."

Later, people passed by beating a slave girl, accusing her of zina and theft. She was continuously saying: "Hasbiyallahu wa Ni'mal-Wakil! (Allah is sufficient for me, and He is the best disposer of affairs!)"

The child's mother said: "O Allah! Do not make my child like her!" The child again stopped nursing, looked at the slave girl, and said: "O Allah, make me like her!"

The mother then asked her child in surprise: "When the noble man passed, I asked Allah to make you like him, yet you prayed against it. When they dragged this girl accusing her of theft and zina, I prayed Allah not to make you like her, yet you prayed the opposite. Why?"

The child replied: "The man you admired was an oppressor, tyrant, and arrogant person. Therefore, I said: 'O Allah! Do not make me like him.' But the girl they accused and beat, had committed neither zina nor theft. Thus, I prayed: 'O Allah, make me like her!'" [Al-Bukhari, Muslim]



Love your

MOM

Ibn Abbas رضي الله عنه said:

"I do not know of any deed that brings one closer to Allah ﷻ than obeying and honoring one's mother."

[Al-Adab al-Mufrad, 4]

THE STORY OF

YOUSUF 2

Our Lord says:

The King said, "Bring him to me. I will employ him exclusively in my service." And when Yousuf spoke to him, the King said, "Today you are highly esteemed and fully trusted by us." Yousuf proposed, "Put me in charge of the store-houses of the land, for I am truly reliable and adept."

Yousuf, 54-55

Our Lord says:

This is how We established Yousuf in the land to settle wherever he pleased. We shower Our mercy on whoever We will, and We never discount the reward of the good-doers. And the reward of the Hereafter is far better for those who are faithful and are mindful of Allah. And Yousuf's brothers came and entered his presence. He recognized them but they were unaware of who he really was.

Yousuf, 56-58

Our Lord says:

Yousuf ordered his servants to put his brothers' money back into their saddlebags so that they would find it when they returned to their family and perhaps they would come back. When Yousuf's brothers returned to their father, they pleaded, "O our father! We have been denied further supplies. So send our brother with us so that we may receive our measure, and we will definitely watch over him." He responded, "Should I trust you with him as I once trusted you with his brother Yousuf? But only Allah is the best Protector, and He is the Most Merciful of the merciful."

Yousuf, 62-64

Our Lord says:

But if you do not bring him to me next time, I will have no grain for you, nor will you ever come close to me again." They promised, "We will try to convince his father to let him come. We will certainly do our best."

Yousuf, 60-61

Our Lord says:

When he had provided them with their supplies, he demanded, "Bring me your brother on your father's side. Do you not see that I give full measure and I am the best of hosts?"

Yousuf, 59

Our Lord says:

When they opened their bags, they discovered that their money had been returned to them. They argued, "O our father! What more can we ask for? Here is our money, fully returned to us. Now we can buy more food for our family. We will watch over our brother, and obtain an extra camel-load of grain. That load can be easily secured."

Yousuf, 65

Our Lord says:

When Yousuf had provided them with supplies, he slipped the royal cup into his brother's bag. Then a herald cried, "O people of the caravan! You must be thieves!" They asked, turning back, "What have you lost?" The herald along with the guards replied, "We have lost the King's measuring cup. And whoever brings it will be awarded a camel-load of grain. I guarantee it."

Yousuf, 70-72

Our Lord says:

Yaqub insisted, "I will not send him with you until you give me a solemn oath by Allah that you will certainly bring him back to me, unless you are totally overpowered." Then after they had given him their oaths, he concluded, "Allah is a Witness to what we have said."

Yousuf, 66

Our Lord says:

When they entered Yousuf's presence, he called his brother Benjamin aside, and confided to him, "I am indeed your brother Yousuf! So do not feel distressed about what they have been doing."

Yousuf, 69

Our Lord says:

He then instructed them, "O my sons! Do not enter the city all through one gate, but through separate gates. I cannot help you against what is destined by Allah in the least. It is only Allah Who decides. In Him I put my trust. And in Him let the faithful put their trust."

Yousuf, 67

Our Lord says:

Then when they entered as their father had instructed them, this did not help them against the Will of Allah whatsoever. It was just a desire in Yaqub's heart which he satisfied. He was truly blessed with great knowledge because of what We had taught him, but most people have no knowledge.

Yousuf, 68

Our Lord says:

Yousuf's brothers replied, "By Allah! You know well that we did not come to cause trouble in the land, nor are we thieves." Yousuf's men asked, "What should be the price for theft, if you are lying?"

Yousuf, 74

Our Lord says:

Yousuf's brothers responded, "The price will be the enslavement of the one in whose bag the cup is found. That is how we punish the wrongdoers." Yousuf began searching their bags before that of his brother Benjamin, then brought it out of Benjamin's bag. This is how We inspired Yousuf to plan. He could not have taken his brother under the King's law, but Allah had so willed. We elevate in rank whoever We will. But above those ranking in knowledge is the One All-Knowing.

Yousuf, 75-76

Our Lord says:

When they lost all hope in him, they spoke privately. The eldest of them said, "Do you not know that your father had taken a solemn oath by Allah from you, nor how you failed him regarding Yousuf before? So I am not leaving this land until my father allows me to, or Allah decides for me. For He is the Best of Judges. Return to your father and say, 'O our father! Your son committed theft. We testify only to what we know. We could not guard against the unforeseen.'

Yousuf, 80-81

Our Lord says:

They appealed, "O Chief Minister! He has a very old father, so take one of us instead. We surely see you as one of the good-doers." Yousuf responded, "Allah forbid that we should take other than the one with whom we found our property. Otherwise, we would surely be unjust."

Yousuf, 78-79

Our Lord says:

To distance themselves, Yousuf's brothers argued, "If he has stolen, so did his full brother before." But Yousuf suppressed his outrage—revealing nothing to them—and said to himself, "You are in such an evil position, and Allah knows best the truth of what you claim."

Yousuf, 77

Our Lord says:

Ask the people of the land where we were and the caravan we travelled with. We are certainly telling the truth.” He cried, “No! Your souls must have tempted you to do something evil. So I am left with nothing but beautiful patience! I trust Allah will return them all to me. Surely He alone is the All-Knowing, All-Wise.”

Yousuf, 82-83

Our Lord says:

He turned away from them, lamenting, “Alas, poor Yousuf!” And his eyes turned white out of the grief he suppressed. They said, “By Allah! You will not cease to remember Yousuf until you lose your health or even your life.”

Yousuf, 84-85

Our Lord says:

He replied, “I complain of my anguish and sorrow only to Allah, and I know from Allah what you do not know. O my sons! Go and search diligently for Yousuf and his brother. And do not lose hope in the mercy of Allah, for no one loses hope in Allah’s mercy except those with no faith.”

Yousuf, 86-87

Our Lord says:

They admitted, “By Allah! Allah has truly preferred you over us, and we have surely been sinful.” Yousuf said, “There is no blame on you today. May Allah forgive you! He is the Most Merciful of the merciful!”

Yousuf, 91-92

Our Lord says:

He asked, “Do you remember what you did to Yousuf and his brother in your ignorance?” They replied in shock, “Are you really Yousuf?” He said, “I am Yousuf, and here is my brother Benjamin! Allah has truly been gracious to us. Surely whoever is mindful of Allah and patient, then certainly Allah never discounts the reward of the good-doers.”

Yousuf, 36-37

Our Lord says:

When they entered Yousuf’s presence, they pleaded, “O Chief Minister! We and our family have been touched with hardship, and we have brought only a few worthless coins, but please give us our supplies in full and be charitable to us. Indeed, Allah rewards the charitable.”

Yousuf, 88

Our Lord says:

Go with this shirt of mine and cast it over my father's face, and he will regain his sight. Then come back to me with your whole family."

Yousuf, 93

Our Lord says:

When the caravan departed from Egypt, their father said to those around him, "You may think I am senile, but I certainly sense the smell of Joseph." They replied, "By Allah! You are definitely still in your old delusion."

Yousuf, 94-95

Our Lord says:

But when the bearer of the good news arrived, he cast the shirt over Yaqub's face, so he regained his sight. Yaqub then said to his children, "Did I not tell you that I truly know from Allah what you do not know?" They begged, "O our father! Pray for the forgiveness of our sins. We have certainly been sinful."

Yousuf, 96-97

Our Lord says:

Then he raised his parents to the throne, and they all fell down in prostration to Yousuf, who then said, "O my dear father! This is the interpretation of my old dream. My Lord has made it come true. He was truly kind to me when He freed me from prison, and brought you all from the desert after Satan had ignited rivalry between me and my siblings. Indeed my Lord is subtle in fulfilling what He wills. Surely He alone is the All-Knowing, All-Wise." "My Lord! You have surely granted me authority and taught me the interpretation of dreams. O Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Allow me to die as one who submits and join me with the righteous."

Yousuf, 100-101

Our Lord says:

He said, "I will pray to my Lord for your forgiveness. He alone is indeed the All-Forgiving, Most Merciful." When they entered Yousuf's presence, he received his parents graciously and said, "Enter Egypt, Allah willing, in security."

Yousuf, 98-99

Yaqub

DUA OF PROPHET

He (Yaquub) said, “I complain of my anguish and sorrow only to Allah, and I know from Allah what you do not know.

[Yousuf,86]

10 QUESTION

ANSWER

QUESTION:

Which should be prioritized in fasting: making up missed obligatory fasts or performing voluntary fasts?

ANSWER:

Abdur-Razzaq narrated in al-Musannaf from Abu Hurayrah رضي الله عنه that a man came to him and said: "I have days to make up from Ramadan; should I fast ten voluntary days first?" He replied, "No." The man asked, "Why?" He said, **"Begin with Allah's due right, then observe voluntary fasts as you wish."** This hadith has also been narrated as a marfu' report (attributed to the Prophet ﷺ), but it is not authentic. The correct view is that it is mawquf (a statement of Abu Hurayrah).

Abdur-Razzaq also narrated from Hammad ibn Abi Sulayman, who said: "I asked Ibrahim an-Nakha'i and Sa'id ibn Jubayr about a man who had missed fasts from Ramadan: should he observe voluntary fasts in the ten (days of Dhul-Hijjah) first? They both said: 'He should begin with the obligatory fasts.'" A similar narration has been reported with a weak chain from Aisha رضي الله عنها. Likewise, 'Ata ibn Abi Rabah gave the same fatwa. Mujahid said: "Whoever owes fasts from Ramadan and fasts voluntarily, let his voluntary fasts be counted toward his Ramadan makeup." These are the statements of the Salaf regarding the severity of engaging in voluntary fasts while still having missed obligations from Ramadan. The four schools of thought have differed on this matter, forming three opinions:

- **The Hanbali school** holds that it is impermissible to observe voluntary fasts while having outstanding obligatory fasts, which is their relied-upon position, though some scholars within the school allowed it.
- **The Maliki and Shafi'i schools** consider it disliked (makruh) to observe voluntary fasts before making up the obligatory ones.
- **The Hanafi school** deems it permissible.

What appears to be most correct—and Allah knows best—is that a person should take precaution in their religion and give precedence to fulfilling Allah's right, which He has obligated upon them, before engaging in voluntary acts. This is the safest and most cautious approach. And Allah, the Most High, knows best.

ISA

'Isa (Jesus) is the Word of Allah and a soul from Him,
whom He decreed to be born of Maryam
(Mary) without a father.

“

O PEOPLE OF THE BOOK!

Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, 'Isa, son of Maryam, was no more than a messenger of Allah and the fulfilment of His Word through Maryam and a spirit created by a command from Him. So believe in Allah and His messengers and do not say, "Trinity." Stop!—for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs.

”

LESSON

As is well known, 'Isa was one of the Prophets sent to Banu Israil, the Jews. Just as they had killed many Prophets, they also sought to kill him. However, Allah, the Most High, did not permit this and raised him up to Himself.

LESSON

Allah ﷻ informs us in the Qur'an that 'Isa was neither killed nor crucified, but rather someone else was made to resemble him, and they killed that person. Allah raised 'Isa ﷺ to Himself, and thus, he remains alive. Allah also informs us in the Qur'an that 'Isa ﷺ is a sign of the approaching Day of Judgment. Allah, the Most High, says: "And for boasting, 'We killed the Messiah, 'Isa, son of Maryam, the messenger of Allah.' But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this crucifixion are in doubt. They have no knowledge whatsoever—only making assumptions. **They certainly did not kill him. Rather, Allah raised him up to Himself.** And Allah is Almighty, All-Wise." [An Nisa, 157-158]



LESSON

Allah ﷻ says:

"And **his second coming** is truly a sign for the Hour. So have no doubt about it, and follow me. This is the Straight Path.
[Az-Zukhruf, 61]

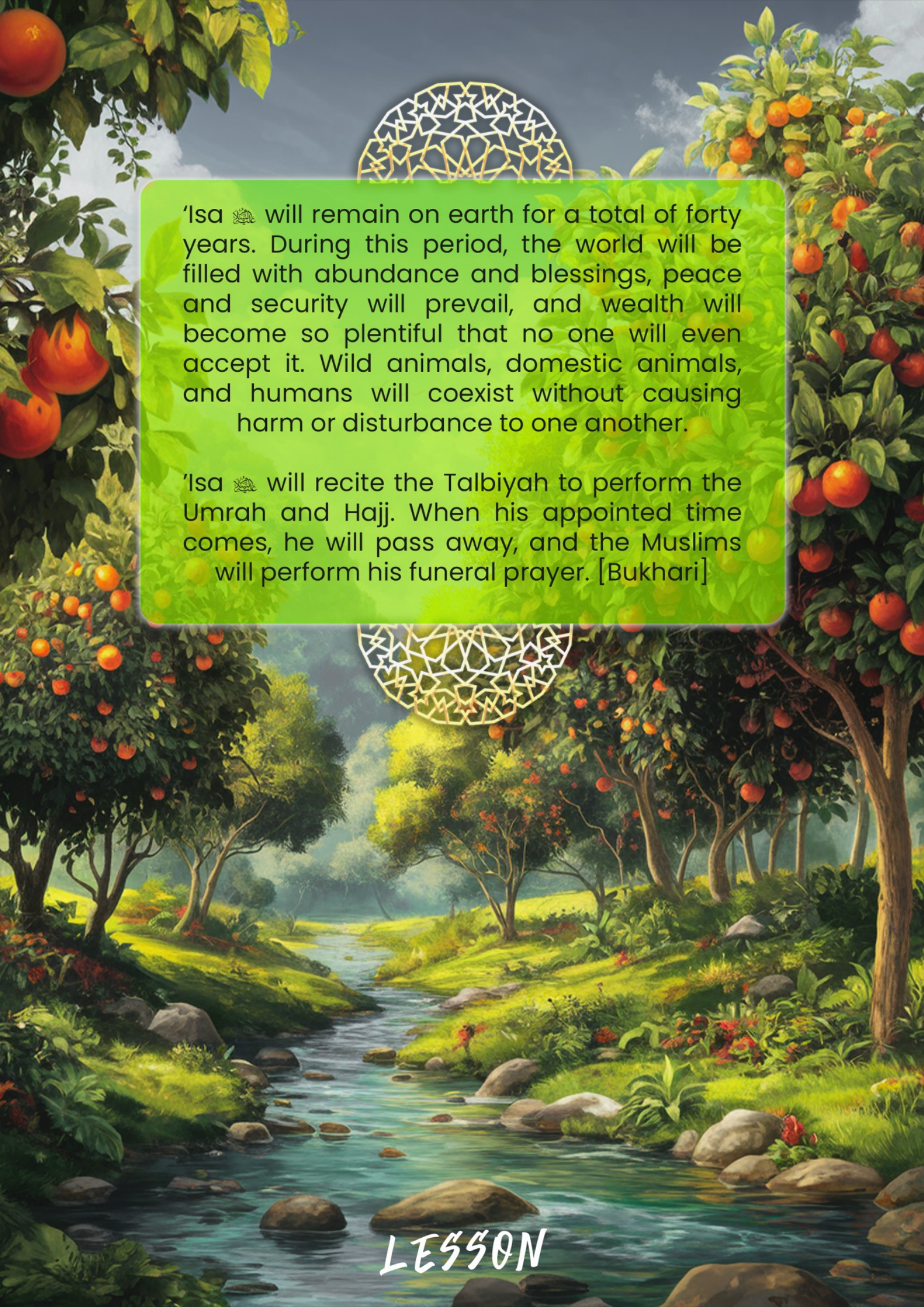
According to the hadith narrated from the Messenger of Allah ﷺ, when the Hour approaches and the Dajjal emerges, 'Isa ﷺ will descend one morning as a just arbitrator, beside a white minaret in the east of Damascus. He will descend with his hands placed upon the wings of two angels. He will pray Fajr behind the Imam of the Muslims, kill the Dajjal, and the Muslims will, after a great battle, eradicate the roots of the Jews from the earth.



'Isa ﷺ will rule on earth according to the Shari'ah of Muhammad ﷺ. He will break the cross that the Christians venerate, kill the pig—an animal forbidden to eat but deemed lawful by them—and abolish the jizyah. This is because he will compel the People of the Book to embrace Islam, and if they refuse, he will not accept jizyah but will fight them upon Islam.

During his time, Allah will eliminate all religions except Islam, and Islam will be the only religion on earth. 'Isa ﷺ will lead the Muslims to seek refuge in a fortress against the tribes of Ya'juj and Ma'juj. Through his supplication, Allah ﷻ, will destroy these two tribes in a single night.




The background of the entire page is a detailed, colorful illustration of a garden. A small stream flows through the center, surrounded by green grass and various plants. On either side of the stream are several trees, some of which are heavily laden with bright orange fruit. The sky is a soft blue with light clouds. In the center of the page, there is a semi-circular decorative element with a complex, golden geometric pattern. A large, rounded rectangular green box with a subtle leaf pattern is positioned in the upper middle section, containing two paragraphs of text.

'Isa ﷺ will remain on earth for a total of forty years. During this period, the world will be filled with abundance and blessings, peace and security will prevail, and wealth will become so plentiful that no one will even accept it. Wild animals, domestic animals, and humans will coexist without causing harm or disturbance to one another.

'Isa ﷺ will recite the Talbiyah to perform the Umrah and Hajj. When his appointed time comes, he will pass away, and the Muslims will perform his funeral prayer. [Bukhari]

LESSON



'Isa ﷺ is of medium height, broad-chested, and has long, curly hair that appears combed. His complexion is reddish, wheat-colored, and he is among the most handsome of those with a darker tone. When he descends to the earth, he will be wearing two yellowish garments, and as he lowers his head, water droplets will fall from it, and when he raises his head, the droplets will scatter like pearls.

His breath will reach as far as his sight extends, and every disbeliever who feels it will perish instantly. When he encounters the Dajjal near the Gate of Ludd, a well-known area near Bayt al-Maqdis, the Dajjal will dissolve like salt in water, yet 'Isa ﷺ will personally kill him with his own hands.

There are two authentic narrations regarding the duration of 'Isa ﷺ's stay on earth: seven years and forty years. Scholars have reconciled these narrations by stating that 'Isa ﷺ was raised to the heavens at the age of 33, and after descending, he will remain for another seven years, completing a total lifespan of forty years. Allah knows best.

[Bukhari]



As has been the case throughout history among a significant portion of the Ummah, the emergence of the Mahdi and the descent of 'Isa ﷺ should not be used as an excuse for laziness and inactivity. Instead, as Islam teaches us, we must strive to spread and uphold the consciousness of the Ummah, standing firm like bricks in a wall. The following words of the Messenger of Allah ﷺ should always be our guiding principle:

"A group from my Ummah will continue to prevail upon the truth. Those who oppose them will not be able to harm them as long as they remain steadfast upon the truth, until the command of Allah comes to them."



LESSON

1

Admit one's guilt
and confess it
only to Allah.

2

Seek forgiveness
sincerely from
Allah as an act of
devotion.

3

Abandon sins
due to their
repugnant
nature.

4

Resolve firmly
not to repeat
the sin or
return to it.

5

Feel genuine and
sincere remorse
for having fallen
into the sin in the
first place.

6

Make amends
for one's wrongs
to the extent
possible.

7

Return the rights
of those who
were wronged if
the sin involved
harming others.

8

Obey Allah
and hold deep
reverence for
Him.

9

Seek help and
support to overcome
persistent sins, such
as addictions.

10

Conceal one's
sins and not
publicize them.

Conditions for a Accepted
TAWBA
*Tawba is the complete and
sincere abandonment of sins.*

Light 6

OF DARKNESS



GEM SPACE
APP

”وأنفقوا في سبيل الله ولا تلقوا بأيديكم
إلى التهلكة وأحسنوا إن الله يحب المحسنين“



**"And do not throw yourselves into destruction with
your own hands, but do good; indeed, Allah loves
the doers of good."**

(Surah al-Baqarah 195)

This verse from Surah al-Baqarah serves as a powerful reminder to steer clear of actions that may lead to harm, danger, or destruction. Its message resonates across all aspects of our lives physical, emotional, financial, and digital security. It teaches us the importance of being mindful and avoiding reckless behavior that could jeopardize our lives, health, or wealth. Embracing self-preservation is essential, and Islam inspires us to take precautions and navigate away from danger.

WHY I AM MENTIONING THIS VERSE?

Recently, some of my brotherly contacts informed me that they had begun all their media activities on Gem Space, the new messaging platform. Additionally, some of them claimed that the Central Diwan of the Islamic State had already shifted its media activities there. While this is not true, it is concerning because, although the Central Diwan is not using it, many of our members have already adopted the platform. They are using Gem Space instead of Telegram as Telegram recently changed their privacy regarding user data.

Testing something new isn't forbidden but before adopting we should examine its capability carefully. Allah subhanahu wa ta'ala says in the holy Qur'an:

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those will be questioned." (17:36)

This verse teaches us to verify information before acting on it, which is crucial against the kuffar worm to prevent misinformation and security risks.

In this article, we will explore whether Gem Space is a secure option or a potential trap for us.

What is Gem Space? Is Gem Space Safe?

Gem Space is a relatively new social media platform that promises a secure and private environment for its users. But a closer look reveals several aspects of this platform raise concerns, especially regarding transparency and data security.

Let's have a closer look.

1 It is Not Open Source

Proof:

Open-source platforms allow experts to scrutinize the code for vulnerabilities but Gem Space itself is closed-source, meaning security researchers cannot verify its claims. No official source code is available for review, unlike open-source platforms like Signal or Telegram, which allow independent security audits.

Risk:

Without independent verification of security, claims mean trusting the app blindly. Hidden backdoors or vulnerabilities could exist, making it easier for hackers or governments to exploit users.

Example:

Telegram is Open Source, meaning security experts can verify their encryption; on the other hand, Facebook Messenger is Closed Source, raising concerns about undisclosed data collection and government access.

2 No Information on Encryption Used**Proof:**

Encryption is the backbone of data security, and without transparency, users cannot trust the platform. The official Gem Space website says chats are encrypted but does not specify which encryption protocol is used.

Risk:

If encryption is weak or improperly implemented, hackers, government agencies, or even the company itself could read private messages. Also, without end-to-end encryption (E2EE), messages can be intercepted by network providers, hackers, or even employees.

Example:

Telegram uses E2EE, meaning only the sender

and receiver can read messages; on the other hand, Facebook Messenger does NOT use E2EE by default, making messages accessible to Facebook.

3 Absence of End-to-End Encryption Confirmation**Proof:**

Gem Space claims encryption but does not specify if it is End-to-End Encrypted (E2EE) like Telegram. Also, no independent security audit reports are available to prove encryption claims. Platforms such as Signal and Telegram clearly outline their encryption standards and also allow manual encryption key verification. Gem Space does not provide any technical documentation proving full end-to-end encryption (E2EE) and has no way to confirm message security.

Risk:

Without E2EE, messages could be intercepted by Hackers, Gem Space employees,

and Government agencies. Also, if messages are only encrypted in transit (not on the device), they can still be accessed from the app's servers.

Example:

In 2019, Facebook Messenger admitted that law enforcement could request user messages because they were not fully end-to-end encrypted. In contrast, Telegram and Signal provide encryption verification tools to prove messages are secure.

4 Ownership Details are Unclear

Proof:

Gem Space was developed by GEM4ME HOLDINGS LTD., but ownership details are unclear. Some sources suggest a Russian connection, but no official confirmation exists. Many Russia-based apps have been criticized for government access to user data (e.g., Yandex, VK, Mail.ru).

Risk:

If hosted in a country with weak privacy laws, authorities could demand user data. As seen with Russia's data retention laws authorities could demand user data.

Example:

Telegram (Russia-founded) had to relocate to Dubai to avoid government pressure.

5

Difficult to Research No Transparency

Proof:

Unlike well-documented apps such as Telegram, Gem Space has little published technical documentation. There is virtually no independent research, no whitepaper, no transparency reports, or published material about Gem Space, making it difficult to assess its legitimacy.

Risk:

If a security vulnerability exists, there is no clear way to report it because users and security experts cannot independently verify privacy or security features.

Example:

WhatsApp, Telegram, and other similar platforms publish regular transparency reports about government data requests, but Gem Space provides no such public security or privacy disclosures.

6 Marketing & Publicity Seems Fake

Proof:

Much of Gem Space's publicity appears to be fabricated, which is a major red flag for any platform claiming to prioritize user privacy. The app claims 40+ million downloads, but very few independent reviews exist. Most online articles praise Gem Space without listing downsides, suggesting sponsored content rather than independent reviews. No third-party cybersecurity firm has endorsed Gem Space's security claims.

Risk:

If an app inflates its user numbers, it might be trying to gain trust falsely. Users might believe it is as secure as Telegram when no proof exists.

Example:

WeChat (China-based) claims huge user numbers, but many accounts are government-controlled or inactive. Also, Gem Space's high download claims don't match its low online presence in security research.

7 No Third-Party Security Audits

Proof:

There is no evidence of independent cybersecurity audits or external verifications by security researchers. Trusted platforms like Telegram often undergo security audits to validate their encryption and data protection claims.

Risk:

Without independent audits, users cannot trust security claims. Hidden security vulnerabilities or backdoors could exist, making data interception possible.

Example:

Telegram, WhatsApp, and other similar platforms hired cybersecurity firms to audit their encryption. In contrast, Gem Space has never published an independent security assessment.

8 No Transparency on Data Retention

Proof:

The platform does not explicitly state how long user data is stored, how it is handled, or whether it is shared with third parties. This raises privacy concerns, especially in the absence of transparency reports. If messages are stored indefinitely, hackers could access old conversations.

Risk:

Many users assume deleting a message removes it permanently, but Gem Space does not confirm this. If the company stores data long-term, it could be sold, hacked, or handed over to governments.

Example:

Facebook retains deleted messages for an unknown period and can hand them to law enforcement. Telegram deletes messages permanently after the user chooses to erase them.

9

Limited User Reviews and Independent Analysis

Proof:

Most of the available reviews appear to be marketing-driven rather than genuine, and there are no detailed independent assessments from cybersecurity experts or tech reviewers. Despite claiming 40+ million users, Gem Space lacks detailed reviews on Security blogs, Privacy forums, and Tech review sites like TechCrunch, Wired, or Ars Technica. No known cybersecurity experts or ethical hackers have reviewed the app's security model.

Risk:

Lack of reviews means users cannot verify claims before trusting the platform. If a security flaw exists, no independent researcher has

analyzed or reported it publicly. Possible fake marketing campaigns to inflate credibility and mislead users.

Example:

Telegram has been analyzed by security experts worldwide, ensuring transparent security claims.

10

Possible Data Collection & User Profiling

Proof:

Since the app offers AI-powered features, there is a possibility of data collection for AI training, which could compromise user privacy. Without clear terms on data usage, AI integration could be a risk. The Privacy Policy of Gem Space does not clearly state:

How long data is stored.

Whether it is sold/shared with third parties.

What data do AI-powered features collect?

The app has AI-based tools, which might require extensive data collection for AI training.

Risk:

User data might be collected and shared for:

Ad targeting (like Facebook & TikTok).

AI model training (without user consent).

Law enforcement requests.

If stored indefinitely, old conversations could be hacked or leaked.

Example:

TikTok collects extensive user data, leading to government investigations in the US, EU, and India. Facebook & Cambridge Analytica Scandal (2018): Users' data was misused for political profiling without their consent.

11 Potential Geopolitical Risks

Proof:

If the company has connections to regions with loose data protection laws, it may pose risks similar to concerns raised about TikTok and other apps linked to certain governments. Without clarity on data storage locations and governance, the risks remain unknown. Gem Space is linked to GEM4ME HOLDINGS LTD., but the exact ownership and data center locations are unclear. If connected to Russia, data privacy laws might be weaker because Russian law requires companies to store user data and provide access to the government upon request. Countries like China & Russia have been criticized for mass surveillance and data access laws.

Risk:

If data is stored in a country with weak privacy laws, the government could demand access to

user messages. Also, if a geopolitical conflict arises, apps from certain countries could be banned or misused for surveillance.

Example:

Russia's "SORM" surveillance system allows the government to monitor internet communications without user consent. TikTok faced bans in India & the US due to concerns over Chinese government data access. Telegram (Russia-founded) had to move its HQ to Dubai to avoid Russian government control.

Moreover, there are risks associated with login and registration, and there is also no clarification on privacy and the data-sharing policy.

Login and Registration Risks: The platform allows users to sign in using Gmail, phone numbers, or Telegram accounts. This integration with third-party services can expose users to additional risks.

Vague Privacy Policy: The privacy policy does

not clearly outline how user data is handled, stored, or shared.

Data Sharing Policies: It is unclear whether Gem Space shares user data with third parties or government entities.

In conclusion, without transparency and proof of encryption, user data cannot be considered secure. While Gem Space may seem appealing, its lack of transparency and security measures make it a risky choice.

Blindly switching platforms without understanding the risks can lead to privacy breaches, data theft, and surveillance. How can we be so careless when our Prophet ﷺ forbade us from even drinking water without seeing it?

"O you who have believed, if a wicked person comes to you with news, investigate it, lest you harm a people out of ignorance and become regretful over what you have done." (Qor'an: 49:6)



Digital



Storing data in a language that a computer can understand. Operations with this data are carried out through input (keyboard, microphone, etc), output (monitor, printer, etc), commands (cut, copy, delete, etc), and programs (writing, editing, etc).



Ability to store large amounts of information.



Availability of different formats (audio, text, visual)



Ease of transferring and sharing data.



Quick access to desired information.



Providing tools for creating archives, indexes, databases.

BENEFITS OF DIGITAL STORAGE

RISKS OF DIGITAL STORAGE



Possibility of storage device failure.



Deleted data can sometimes be recovered.



Data loss due to malware infections



Risk of data being stolen and exposed



Deleted data can sometimes be recovered.



Possibility of losing the storage device

WAYS TO PROTECT DIGITAL DATA



Encrypting data before sending or exchanging messages



Securing the tools and systems you use with encryption



Regularly creating one or more backups of important data and storing them in a secure location



Avoiding the use of mobile phones, as they are designed to collect and leak data; ensuring complete security for mobile devices is difficult



Preferring wired connections when sending or receiving data to prevent decryption



Using specialized programs to permanently delete data (wiping, shredding) to prevent recovery



Avoiding internet connection while handling sensitive data

Personal Data

Name

Home Address

Business Address

Identity Card No

Passport No

Driving License

Income Tax No

Car Registration

Other

[Identify Person]

"Allah's Messenger ﷺ said:

Allah ﷻ says: O son of Adam!

GIVE
GIVE
(to others),
and I shall
to you.



WHAT CAN YOU DO WITH 1



You can support a Mujahid's family for a month.



You can buy Eid clothes for 25 children.



And you can continue to share in many more rewards.



You can pay the monthly rent for the families of three Mujahideen.



You can buy 200 bullets to kill infidels



You can buy 2 pistols to equip 2 mujahideen



BITTER

Towards

You will surely find
the most bitter
towards the believers
to be the Jews and
polytheists

